THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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THE "SPAULDING STORY" REFUTED FROM ITSELF.

BY ELDER ELIAS L. T. HARRISON.

After six and twenty years of unceasing efforts to find reasons for resisting Joseph Smith's statements of the *divine origin* of the Book of Mormon, the only *account* which the religious world at large are united in giving as its origin, is that commonly entitled the "Spaulding Story," which, in effect, is about as follows:—In 1812 a certain "Rev." Mr. Spaulding wrote a novel; Joseph Smith or one of his associates, *by some means which they cannot divine*, obtained possession of the manuscript, or a copy of it. The Book of Mormon, say they, is that novel, published with the addition merely of a few religious exhortations and views, peculiar to "Mormonism," about America, which is styled the "religious matter" of the Book; so that according to "believers" in the Spaulding story, strip the Book of Mormon of its religious or doctrinal statements, and any one who has a fancy may peruse what this "Rev." Mr. Spaulding wrote, at their leisure.

With scarcely a solitary exception the religious world, including ministers, "anti-Mormon" lecturers, and editors, of all grades, are committed to this tale; they are agreed respecting its main points. If it is true "Mormonism" is a cheat; if it is false, then modern Christianity fights not for God, or God cares very little for His champions not to have furnished them with better weapons at such a crisis, when, if they are true, a "wide spreading delusion" is marching over the globe, "conquering and to conquer."

Assuming for the sake of argument that Spaulding did write a work, the case stands thus—the Book of Mormon claiming to have been translated from ancient records, by the gift and power of God, is charged with being merely a copy of this novel, the contents of which are said to be known; for by the resemblance, it is asserted, the discovery of the "fraud" was made manifest. The Book of Mormon is present for inspection, and abundant testimonies, as to the contents of the work of which it is charged with being a copy, are also at hand, so that we can compare the two, and judge of the similarity for ourselves, for if it was by the immense likeness between the two books, that the enemies of "Mormonism" made their discovery—and of course they did not discover it was "a forgery," except *by the likeness*—surely with the contents of Mr. Spaulding's work, *certified on oath*, in one hand, and the Book of Mormon in the other; *we* shall discover their resemblance to each other as well as themselves.

For be it remembered, according to the upholders of the "Spaulding story," the similarity between the two books is not in a few items, the Book of Mormon

is not charged merely with containing a few straggling ideas or notions, somewhat like Mr. Spaulding's work, and with being on that account open to suspicion and doubt as to the originality or newness of the ideas it produces. The opponents of "Mormonism" have gone the "whole hog;" a partial similarity would not have sufficiently *proved* the Book of Mormon "an imposition;" therefore, say they, "that book is Mr. Spaulding's 'identical work,' wholly and solely, only in company with some religious matter inserted by Joseph Smith or one of his associates."

The following quotations from "anti-Mormon" writers will fully prove that it is on this ground they charge the Book of Mormon with "piracy from Spaulding's work," and "imposture" in consequence.

The Rev. Edmund Clay* shall first receive attention; after saying that Spaulding's MS. "contained the *story* now embodied in the Book of Mormon," he adds, "Solomon Spaulding's widow, brother and six other persons well acquainted with Spaulding's writing, *immediately recognized*, in the Book of Mormon, the *same* historical matter and names as composed the romance." They affirm that, with the exception of the religious matter, it is *copied almost word for word* from Spaulding's manuscript.

A work, professing to be written by a "Cambridge Clergyman," is the next witness on this matter. We are informed at p. 8 of that work, that "the Book of Mormon is *based upon* an historical romance or tale, written by a Mr. Solomon Spaulding. That romance was written in 1812, and [mark it] *is similar in all its leading features* to the historical portions of the Book of Mormon," and "that it was made subservient to the purpose of a vile imposition *is as certain as that the Book of Mormon exists.*"

This is strong language indeed, but we proceed to quote Mr. R. Clarke, author of "Mormonism Unmasked;" who at p. 28 of the work assures us "that the work of Mr. Spaulding unquestionably forms *the entire ground work* of the Book of Mormon."

But the Rev. E. Boteler Chalmers, Jun., B.A., is even more explicit;† he wishes it to be understood that "the historical part [of the Book of Mormon] was immediately recognized by all the older inhabitants of New Salem as the IDENTICAL work of Mr. Spaulding, in which they had all been so interested, [only 20] years before."

And to wind up these testimonies and show at once that the Book of Mormon, according to its opponents, contains Mr. Spaulding's work entire and complete, the Rev. S. Simpson, B.A., of Kennington,* testifies that "upon comparing his [Spaulding's] manuscript with the Book of Mormon, it was found that the *alteration* consisted chiefly of passages from the Old and New Testaments, *clumsily* in-wrought into the original text."

The Book of Mormon then, say the above ministers, was not translated by the power of God from ancient records, because the friends of Spaulding discovered it was "copied almost word for word;" is "similar in all its leading features;" was "grounded entirely;" is "based upon," and "identical" with Mr. Spaulding's work, and so little altered by Joseph Smith, that though twenty years had elapsed since Mr. Spaulding had read his manuscript to them in 1812, "the older inhabitants of New Salem immediately recognized in the Book of Mormon the same historical matter and names as he wrote at that time."

Now the "historical matter" of the Book of Mormon, it is well known, describes the peopling of ancient America by a couple of small families of the tribe of Joseph, *and traces the present Indians back to them;* shows their gradual development into two nations; their wars, springing principally from religious differences among their ancestors; the belief and expectation entertained by one nation, until his appearance, of the coming of Christ; his visit to America, after they had been settled there *six hundred years*, and the information he then gave the fathers of the present Indians, *of the existence of the ten lost tribes in some part distant from that continent.* It also describes the peopling of America by a previous race, who were swept off before these children of Joseph were led there.

Having stated what the Book of Mormon really is, we haste to show what were the

* "Tracts on Mormonism," No. 3, p. 9.

† "Mormonism a delusion," by the Rev. E. B. Chalmers, p. 30.

* Mormonism its history, doctrine, &c., by the Rev. S. Simpson, p. 28.

HISTORICAL CONTENTS of the SPAULDING NOVEL,

Its "resemblance" to the above history it will be seen is perfectly startling!

1st. We give the testimony of Spaulding's wife's according to the Rev. S. Boteler Chalmer, Jun., who presents it as follows:—*

"At that time [1812] an opinion was prevalent *that the American Indians were the lost ten tribes*, and among others Spaulding warmly espoused it. Being fond of history and antiquities, the idea occurred to him of writing a pretended history of *these ten tribes; how they migrated to America, and are now Indians.*"

2nd. We give the testimony of SPAULDING'S PARTNER, Mr. Henry Lake, who, according to Lieut. Gunnison, gives a clear idea of the work.†

"Mr. Henry Lake affirms—I formed a co-partnership with Solomon Spaulding, he frequently read to me from a manuscript which he was writing, and which he entitled the 'manuscript found,' which he represented as being found in this town. I spent many hours in hearing him read said writings. *This book represented the American Indians as the lost tribes.*"

3rd. SPAULDING'S BROTHER testified precisely the same, Lieut. Gunnison being witness, hear him, "*The same in effect* [as Mr. Henry Lake's], is the evidence of the brother of Spaulding, all this is confirmed by a half dozen other gentlemen, and by the widow and daughter of the author of 'manuscript found.'"

Lest some fear should exist, that the testimony of these relatives and friends of Spaulding has suffered the least distortion or misrepresentation, the following testimony is extracted from writers against "Mormonism;" they will show that the literary as well as the religious opponents of "Mormonism," are quite satisfied that Spaulding's novel was a history, pretending to show how the ten lost tribes of Israel colonized ancient America. Our fourth testimony will be from a work entitled,

A Country Clergyman's Warning to his parishioners,‡ At p. 6 of which we read, "In certain parts of America there are curious mounds of earth, among other guesses about these mounds, some people took up a notion that the ten tribes of Israel had formerly come over to America, and that these mounds were the remains of their cities and habitations. Solomon Spaulding having heard of this talk about the Israelites having come to America, thought he would amuse himself by writing a story about it, and Sidney Rigdon, afterwards a partner of Joseph Smith, got a sight of Mr. Spaulding's book, and copied out the greatest part unknown to anybody."

5th. *Lieut. Gunnison's* own opinion shall be added, at p. 93 of his work we are told that

"A romance, to show the manner of peopling America by some Jews and the lost ten tribes of Israel; the wars and economy of living among their descendants, and the division into tribes as they were found in our Indians at the discovery by Columbus, is known to have been written by the late Rev. Mr. Spaulding, at Conneaut, Ohio."

And now, as a 6th and last testimony, we notice a *History of the Mormons*, by Messrs. Chambers, of Edinburgh, on p. 9* they inform us that,

"In the year 1809, a man of the name of Solomon Spaulding, having his attention attracted by the notion, which at that time excited some interest and discussion, that the North American Indians were the descendants of the lost ten tribes of Israel, it struck him that the idea might be turned to account as the *ground-work* of a religious novel, he accordingly set about a work of that description, and completed it. One thing is clear, that the manuscript was freely used as material in the composition of the Book of Mormon." Again Messrs. Chambers say, "*John Spaulding declared upon oath* that his brother's book was a historical romance, relating to the first settlers in America, endeavouring to show that the American Indians were descendants of the Jews, or the *lost ten tribes*."

These statements prove the point in question, but as much more evidence as the reader wants, of the same kind, can be had from almost any work against "Mormonism."

How the "ten lost tribes" then, mi-

* "Mormonism a delusion," by Chalmers, p. 19.

† History of the Mormons, by Lieut. Gunnison, p. 93.

‡ Published by Wertheim and Macintosh, Paternoster Row.

* Chambers' Repository of Tracts, No. 53.

grated to America and are now Indians, was the subject of Spaulding's work. How they *did not* migrate to America, but went somewhere else, *and never saw the Indians;* and how a people who never heard of them for 600 years occupied America in their stead, is the subject of the Book of Mormon. What a "similarity *in the leading features.*" And yet that one book was made up from the other "is as certain as that the Book of Mormon exists," a "Cambridge Clergyman" says so, and although reason is outraged by the supposition it must be true, or else what use is there in being a Cambridge Clergyman?

One hardly knows which to wonder at most, the perfectly staggering ignorance or recklessness of the clergy aforesaid, or the wonderful powers of a "recognition" of the "older inhabitants of New Salem," those men of strong memories, who could discover the "identical" novel of Mr. Spaulding in a work that *annihilates his theory, explodes it entirely, and is at variance with it from first to last.* Doubtless if one had presented to them a work pretending to prove that the Jews never inhabited Palestine, they would have "recognized immediately" that it was "copied almost word for word" from the Bible, which proves they resided there for ages. It is consoling anyhow to think, that should they have failed through lack of vision, Messrs. Clay, Chalmers, Simpson, and those very *discerning* "Cambridge" and "country" Clergymen, could have taken up the sight where they left off, and seen the rest for them: on the well known principle by which in America two men and a boy can see exactly twice and a half as far as a single man.

Leaving these "far-sighted" gentlemen to their own "discoveries," the only part in the whole of the 600 pages of the Book of Mormon, that treats of the ten lost tribes, is presented as follows; they are the words of Jesus addressed to the descendants of Joseph in America, who, now, the first time for six centuries, hear tidings of these "lost tribes." 2nd European edition, p. 465.

"Behold, this [America] is the land of your [the children of Joseph] inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandments that I should tell unto your brethren, at Jerusalem, concerning *the other tribes of the house of Israel,* whom the Father hath led away out of the land. . . . . The *other tribes* hath the Father separated from them; and it is because of their iniquity that they know not of them. . . . . I have other sheep [ten lost tribes] *which are not of this land;* neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have *not as yet heard my voice;* neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall GO unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I *go* to show myself unto them. And I command you to write these sayings, after I am gone; that if it so be that my people at Jerusalem, they who have seen me do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of *the other tribes* they know not of, that these sayings shall be manifested unto the Gentiles." . . Page 467. "Now I GO unto the Father, and also to show myself *unto the* LOST TRIBES OF ISRAEL, *for they are not lost unto the Father, for he knoweth whither he hath taken them.*"

These words are asserted by the Book of Mormon to have been spoken by Jesus in ancient America; they are perfectly consistent and harmonize with every previous idea contained in the volume. They manifestly declare that to visit the "lost tribes," Jesus found it necessary to go *from* that continent. Certainly a most curious volume Mr. Spaulding's work, beautifully describing how the ten tribes flourished in America, must have been with this same bit of historical matter in it. Combine the two histories as we must if we believe the Spaulding story, and the Spaulding novel must have been the *rather* perplexing history of ten tribes who lived over 600 years in America, before they heard *anything about themselves;* and then they heard the startling news that they did not live where they did, for to pay them a visit Jesus had to "go" from the land where they resided. Truly we may say, of him who CAN believe the Spaulding story after a simple investigation, that "Mormonism" will not lose much if he always believes the same.

Again we repeat, that the point in this argument may be kept before the mind, if

the Book of Mormon *was* based or "grounded entirely," upon a history *showing* how the ten tribes migrated to America, and are now Indians—the Book of Mormon is at hand—therefore point out the part in that book that "shows" how they migrated to America. *Pray* produce the part that "shows" they "are now Indians;" and this, of course, our opponents ought to be able *easily* to do, or Spaulding's friends are liars, for they declared, or our enemies have *made them declare*, which is more likely, that they could see such a history "*immediately*." They either did see it, or they did not. If they did, where is it? If they did not, how did they know it? If Joseph Smith so altered the Spaulding MS. that none of its original features remain, then Spaulding's friends have testified falsely, in declaring that they "*recognized perfectly*" his original work; and secondly, Joseph Smith could have found *no use* for a work that he must have had to alter, till there was left no more of the original than there was of the boy's penknife which had had three new handles and six new blades.

All children above eight years of age—those who are Cambridge and country Clergymen, of course, excepted—will perceive, that these two books starting with entirely different and opposing theories must have been different all the way through, and that under no circumstance could one have been fabricated from the other. But we will suppose a case for illustration.

Suppose that when the little band of "Puritan Fathers," who were Englishmen, emigrated to America and colonized that continent, they had kept a perfect history of the incidents of their voyage, showing how they landed, and spread from state to state, until they numbered millions as at present. And suppose that this history should not have been published until 1830, and soon after it came to light, or in 1833, a wife, daughter, and some six friends, of a deceased gentleman named Spaulding, should assert that it was no more nor less than a copy of an old novel, that their friend and relative had written "pretending to show," how America was colonized by *ten whole counties* of England being swept clean of their inhabitants, who were transported across the ocean to America. Would not that man be either very dishonest, or intensely silly, who should declare these books "similar in all their leading features?" or that such a history could have been fabricated from *such* a novel?

Well, the idea of the Book of Mormon being "founded" on Spaulding's novel is *even more* ridiculous, for not only does it, as in the case of the above supposed books, differ vastly as to numbers, but it puts its descendants of two small families of Joseph, where Mr. Spaulding put his ten tribes; and sends the ten tribes, where Mr. Spaulding never imagined there were tribes at all.

The idea of its being, as the Cambridge clergyman says, "*based*" upon Spaulding's novel, is something similar to a man in America affirming that his cottage was "based" upon the "identical" foundation laid for St. Paul's Cathedral, London. The *size* and difference of country being no object.

Our opponents being completely driven from their charge of "similarity," as a last effort may exclaim. "Well, at least you will admit that Joseph might have gained the bare idea of the Indians being Israelites from Spaulding's work, supposing he had seen it." No, we will not admit that, for what use would the idea have been to him in composing the Book of Mormon which shows they are not *the* Israelites that Mr. Spaulding and the public had all along supposed them to be? About as wise as the writer of a tract published by the Religious Tract Society, (No. 599) who, endeavouring to show how Joseph Smith "might" have gained an idea how to compose the Book of Mormon, says, Joseph Smith "might have known something of the opinion that had been spread in America before his time, about the lost ten tribes, and the American Indians being the same." Clever notion! an intelligent reason certainly. For supposing, that if he had, it would have greatly assisted him to forge the Book of Mormon, which proves they are nothing of the sort. Surely if the wisdom of the wise has not perished, it has come to be so much like folly, that we cannot tell the difference.

We have examined the "leading features," and they blast the "Spaulding Story," and prove it as grossly silly as it is wicked. Let us examine still further, and we shall see that even if Joseph did get possession of Spaulding's novel, and had it by his side, he could not have trans-

ferred a solitary item of even the mere detail of that work to compose the pages of the Book of Mormon for the following reason:—

There is not an event described in the whole of that book, which does not spring naturally from, and belong to, the idea, that America was peopled by two small families of the tribe of Joseph, who came there in a certain way, and from the peculiar circumstances attending whose transit from Jerusalem to America, arose all the following movements and events therein narrated. Therefore, as Spaulding's work did not contain such a theory as that upon which the Book of Mormon is based, it could not have narrated circumstances, that alone could grow from such a theory. This will be still further evident from the following comparison with the probable detail of the Spaulding work.

Spaulding's "pretended history," how Ten Great Tribes of Israel were induced to leave Assyria and cross a mighty ocean, the methods of conveyance to the sea shore, the description of the leaders they required, and the incidents of the journey peculiar to such hosts, could have furnished no material for the Book of Mormon's description, of how one man, being warned in vision, to avoid the destruction of Jerusalem, fled with his family into the wilderness, and getting only another family to accompany him, journeyed *solitary and alone* to the sea shore.

So Spaulding's "history," of how such vast multitudes *crossed the deep*, the fleet of ships they required, their method of building them, and the events that would result from the passage of such an armament over the sea, could not be transferred to compose the history, of how one man, Nephi, constructed a ship in solitude, and with only his father's family and another, crossed the ocean, during which passage, as in all that occurred since they left Jerusalem, *the events described are peculiar to their isolated position.*

Continuing the comparison, Spaulding's description of how ten tribes would have swallowed up a large country, *and thus be nations from their beginning*, must have been anything but of use to compose a book that describes how these two little families separated and *spread by degrees*, until they became, after many generations, a multitude in the midst of the earth.

And so, through all the story, different events must have risen from so different an origin. The Book of Mormon, therefore, not only could not have been "based" upon, but it could not *have been even aided* by such a work as Spaulding's is said "on oath" to have been.

One thing more must be noticed, and it will still more expose the folly of this "Spaulding Story," *and would alone suffice to explode it*, leaving the contradiction in historical statements between the two works out of the question.

It is always affirmed that the "*religious matter*" of the Book of Mormon was *not* copied from Spaulding's work. Particular attention is called to this, because great stress is laid upon its being like it, "*except* the religious matter." Now, as every circumstance that is narrated in the whole of the "historical part" of the Book of Mormon is connected with, and springs from, the "religious matter" which was *not* in the Spaulding work, by excepting the religious matter from the charge of piracy, *they have excepted the whole book.*

Only fancy the Book of Kings being a copy of another work, "excepting *its* religious matter!" The religious matter is the bone and sinew of that book, and the historical part is the flesh built upon it. By examining the "historical part" of the Book of Mormon, it will be clear that *its* religious and historical matter are inseparably united.

To show this, let us briefly review, commencing with the beginning of that book.

Lehi being warned in a vision that the Jews meant to kill him because of his prophecies, fled from Jerusalem with his family. Out of which "*religious matter*" grows all the events of a journey through the wilderness, and over an ocean, through the whole of which, the "religious matter," or fresh, dreams, visions, and exhortations, influence their course, and give rise to every event described.

After landing in America, one part gives heed to certain revelations *or religious matter*, the other part neglects, and despises them, and losing the favour of the Lord in consequence, become hardened and murderous in their feelings towards the rest. They instil this hatred to these religious matters into their children. And thus comes a whole series of "historical" events, occupying half the book at least, in the shape of murders, wars, stratagems, and sieges, and cities, and fortifications, built and de-

stroyed—lands taken and reconquered. *All as much belonging to the peculiar religious matter of the Book of Mormon, as a man's five fingers belong to the rest of his hand.*

Again, Prophets came and laid before the people "religious" principles; the way they treated and rejected these men, furnishes a large portion of the "historical part." All their sufferings or prosperity being traced to their rejection or acceptance of this "religious matter." Once more, Prophets were sent to prophesy respecting the *coming of Christ, and his visit to America*, most of them rejected again, and then followed the "*history*," in descriptions of earthquakes, cities burnt by fire, others engulphed, and some drowned in the depths of the sea. Excepting the history of a previous race, inhabiting America, who came from the Tower of Babel, *which, certainly, no one will suppose was founded on Spaulding's History of the Ten Tribes*, the *rest* of the Book of Mormon is devoted to describing the gradual decay and destruction of a great nation, an event that flowed from no less a "religious matter" than the visit of Christ and rejection of his teachings! Who can separate the religious and the historical matter here? Either Spaulding's novel contained the "theory" of Lehi's dreams and visions, the rise of *Prophets in America*, and *visit of Christ* to that continent *which is denied*, or it did not contain *any* of the Book of Mormon, the balance being only a description of events that sprung from those facts.

The very art that led the fabricators of the Spaulding story so carefully to assert that the historical part of the Book of Mormon *only* was copied from Spaulding's manuscript, clearly exposes the whole cheat, as we have seen there could have been no Book of Mormon "historical part," nor anything else, had these religious facts been excepted.

The investigation of the "Spaulding story" completed, let us review.

We found it grounded on the alleged similiarity between the two works. That position has been overthrown, by proving out of the mouths of our opponents a total and complete *dis-similarity* and contradiction. Probably (?) that was what they meant, only by mistake they left out the "dis." We have also seen that no portion of Spaulding's "detail" could have been used, because a history of the transit of at least ten thousand people from Assyria* could never have been worked into the history of the emigration of scarcely a dozen from Jerusalem. One book professed to be the "*manuscript* found," the other found on "plates of gold. One to have been found in Conneaut, Ohio,† the other in the State of New York. One to have traced the division of the ten tribes into the "Indian tribes, as found by Columbus," the other closes by leaving the descendants of Joseph *one nation* after the battle of Cumorah. And then to complete the whole, and put on the capstone of folly, the originators of the "Spaulding Story," knowing that they could not, with a single chance of being believed, ascribe to Spaulding—a Presbyterian preacher!—the idea of a long line of Prophets, and the ministry of Jesus Christ in America, have owned that such parts of the Book of Mormon had no connection with his work. And thus—*could they even now, falsify themselves, and prove the Ten tribes were not the subject of the Novel*—there would still be enough left to easily refute them. For those religious ideas run like a silver vein through the whole Book of Mormon, which would be no more like what it now is without them, than Mr. Spaulding would have resembled himself, after all his bones and sinews had been extracted.

And further still, if Joseph Smith did make use of Mr. Spaulding's manuscript, it must have been for one of two reasons, either because he was not able to write a history for himself, or that he might save himself labour. On the one hand, he could not have done so, because of inability. For any one that could have so cleverly altered a history of ten tribes, that it now reads a distinct and consistent history of two families of Joseph, certainly could have made such a history for himself, in the first instance, had he wanted one. And, on the other hand, he could not have done it to save himself trouble, for so to alter a history from beginning to end, until it contradicted all it had previously said, and became a harmonious history of another people, could save no man trouble. Therefore, if Joseph Smith, supposing he was an imposter, ran the risk of detection, by copying another man's work, he ran that risk without a single

* "Assyria." See Country Clergyman's work, page 6.

† See Gunnison, page 98.

motive, except it was the privilege of toiling for nothing, or the pleasure of being exposed, when by writing it himself, he need have no risk at all.

To close, the Spaulding Story is a triumph for "Mormonism." Had it been proved true, the ministers of the day would have a colateral proof that they are true servants of God, manifested in the fact that they were able to scatter to the winds the pretensions of a book that charged them with apostacy and error. But it indeed substantiates its charges against them, to find that they fail so miserably, in endeavouring to prove the *earthly origin* of a work, that rebukes them in the name of the Lord.

We have also a testimony of great force in favour of the *Divinity* of the Book of Mormon, seeing that after twenty-five years of efforts by its enemies, to upset its claims to a *divine origin*, the only way by which they are agreed to account for its existence vanishes at a *touch*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 24, 1857.

SHIP WRECKS.—The British bark *Tasso* was wrecked on the coast of New Jersey, December 20; six lives were lost while attempting to rescue the unfortunate crew from their suffering and perilous condition on board the wreck.

Also the packet ship *New York*, from Liverpool, was wrecked on the coast of New Jersey, near Barnegat, on the 19th. It is supposed that the cargo will be seriously damaged, if not totally lost. The crew consisted of about 300 passengers, who suffered much from hunger and cold. No lives lost.

The Neapolitan war steamer *Charles III.* has been blown up; forty men were killed.

January 3 and 4. The gale which burst forth with such fury along the coast on Saturday night and Sunday, continued throughout the whole of Monday night a terrific gale from the N.E. to N.N.E.; swept the North Sea, and the upper part of the English Channel, wrecking many vessels, and causing the loss of many lives.

The *Times* states that the number of vessels lost during the year 1855, on or near the coast of the United Kingdom of Great Britain and Ireland, is estimated at no fewer than 1,141 sail, with an aggregate of 176,600 tons.

It also remarks that "these things are neither inevitable nor endurable." We extract the following from a *Revelation*, given to the Prophet Joseph Smith, in August 1831, Book of Doctrine and Covenants, page 228, which will show to all who believe in the divine authenticity of his mission, whether these things are inevitable and will have to be endured or not.

"Behold, and hearken unto the voice of Him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end; behold, verily thus saith the Lord unto you, O ye Elders of my Church. . . . .

"Behold, there are many dangers upon the waters, and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters, yea, and especially upon these waters, (American rivers) nevertheless all flesh is in mine hand, and he that is faithful among you shall not perish by the waters. . . .

"Behold, I the Lord, in the beginning blessed the waters, but in the last days by the mouth of my servant John I cursed the waters. Wherefore the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. . . . . And now I give unto you a commandment, that what I say unto one I say unto all, that you shall forwarn your brethren concerning these waters, that they

come not in journeying upon them, lest their faith fail and they are caught in her snares; I, the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree. . . . . Nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways; wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters. . . . . Gird up your loins and be watchful and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not, pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or death, even so. Amen."

ARRIVALS.—Elders Thomas Bullock, James G. Browning, John H. Tippets, William Brown, Henry Harris, Thomas Peirce, and Daniel Page, jun., missionaries from Great Salt Lake City, arrived in Liverpool on the 11th instant, per *Guy Mannering*, from New York. They left that port on the 21st of December.

RELEASE AND APPOINTMENT.—Elder David A. Curtis, President of the Hull Conference, is released from his labours in this country, with the privilege of returning home to Utah. Elder Henry Hobbs is appointed to succeed him as President of the Hull Conference.

HOME CORRESPONDENCE.

NORWICH CONFERENCE.

Latter-day Saints' Chapel,
St. Paul's Opening,
Norwich, Jan. 5, 1857.

President O. Pratt.

My Beloved Brother—I hardly know how to express my feelings in regard to winding up my duties in this country. I left Great Salt Lake City, June 22nd, 1853, on a mission to Europe, and arrived in Liverpool the 16th of October following. From that time to the present, I have laboured as well and as faithfully as I knew how, for the upbuilding of the kingdom of God. I can truly say that in all my teachings and doings I have felt to rejoice, and thank the God of Israel for my mission to this people, although I know that I have made enemies of many of those who were only Latter-day Saints in name, by attending to duties that devolve upon the servants of God; however, those who *love the Truth for the sake of the Truth*, are becoming more and more our staunch brethren, sisters, and friends.

Since I came to this land, I have laboured one year in the Birmingham Conference, six weeks in Ireland, and nearly two years in this Conference; and I can testify in the name of Jesus that the Spirit of God has accompanied me in all my labours, according to promise; I know that of myself I would not have been able to accomplish what has been done.

I have delivered over the business of this Conference into the hands of Elder E. Scott with joy and satisfaction. Sunday, December 28th, 1856, we held our Conference, it was pretty well attended, considering the weather and the distance the Saints had to travel. Present—Pastor Lavender, Elder E. Scott, who was unanimously received as President of the Norwich Conference, Elder Ezra T. Clarke, late from Deseret, who brought us some cheering news from home, and our Travelling Elders. All the votes for upholding the authorities of the Church were unanimous, and given with spirit and power.

The standing of the Saints in this Conference is very good with some few exceptions; since tithing has been preached, there are some who are neither one thing nor the other. They are as it were upon the fence, and do not know on which side they may fall.

On Monday, 29th December, 1856, we held a festival in our chapel, which was indeed a joyful time. There were speaking, singing, reciting, &c. Songs were composed and sung by the Saints as farewell sentiments to me. They were full of

love and affection, which filled my heart to overflowing.

To leave this people is almost like leaving home again, were it possible that they could go with me I should feel most happy. It is expected that a great amount of good will be done this year, through the circulation of tracts. The field of labour in this Conference is large, but the labourers are few, which will leave more work for those who are already in it.

Our financial affairs of the past year have not been as prosperous as I should have liked them. Some pay tithing and some do not; and I have been kept pretty busy during that time trying to keep those in the Church that are already in it. Many are nearly crazy about emigration, having hoped year after year, up to the present, until their *hope* is nearly worn threadbare; but those who better understand their religion feel contented, and leave it all in the hands of the Lord.

Please give my best love to Elders Benson, Little, Ray, Calkin, and all in the Office, and accept the same yourself.

I remain yours most obediently in the Kingdom of God,

MATTHIAS COWLEY.

DURHAM CONFERENCE.

Ravensworth Street,
Bishopwearmouth, Sunderland,
Dec. 31, 1855.

Dear Brother Pratt—I send you enclosed in this, the statistical report of the Durham Conference for the year 1855. I can truly say, in making out this report, that I feel altogether indebted to my God and my brethren for the good that I have done. To God for His Holy Spirit which has led me all the day long, and to you for your invaluable counsels and instructions through the *Star* and other mediums, and to my beloved Pastor, Elder Henry Lunt, who has been a father to me, for he has stood by me in my weakness, and has borne with my infirmities, and no one has ever been more ready to assist me in the performance of my duties; and I can truly say, that I do rejoice that I have had such a man to labour with during the year that is now about to be numbered with the past. We have laboured together incessantly like brothers, and the wise and judicious counsels which have fallen from his lips, will never be forgotten by me. To a certain extent, through the blessings of the Lord, we have been successful, and instrumental in raising up three new Branches in the Durham Conference; and now as I am about to turn them over to the watch-care of my successor, I feel glad that I have been an instrument in the hands of God in preaching the Gospel, and bringing some to the knowledge of the truth.

As I am about to retire from my labours, and return home to the land of my nativity, and to my family and the bosom of the Church, in the peaceful valleys of the mountains, where I can sit under the voice of the Prophet of God, and behold his face once more in the flesh, in connexion with those of my dear wife and family, whom I left on the 10th day of May, 1854, permit me, with my pen to say farewell to the Saints, and to speak of them as I have found them since I came to this land, and also to give my testimony in connexion with the many that have been borne through the columns of the *Star*.

I was called, December 3, 1854, to travel and preach the Gospel in the Warwickshire Conference, and I can assure you that I found many good, honest hearts there, that were always ready to administer to my wants, and to build up the kingdom of our God in every way possible; for this they merit the blessings of God and all good men. In the year 1855, the worthy Apostle, and President of the British Isles, F. D. Richards, called me to preside over the Durham Conference. On entering upon those duties, I can assure you that I felt my own insufficiency, but I have cried unto the Lord and He has been with me on all occasions, for which I thank His holy name. He has also blessed me in many ways, and put it into the hearts of not only the Saints to administer to my wants, but many of the world have given me means of subsistence, and to all such I say, verily, verily, you shall not lose your reward. I can say truly, I have spent one happy year in my life, for the society of my brethren and sisters in this foreign land, makes me happy; and I feel though I had the tongues of an angel, that the blessing I could invoke upon them would be too small for remuneration to the Saints in the Durham Conference and throughout

the British Isles. Farewell for the present, I am going to build up the kingdom of God at home in a different sphere. It is not with gladness that I leave so many honest-hearted Saints in this land, whose only desire is to do good and build up the kingdom of our God. . . .

My testimony to all the world is, that twenty years experience has brought to me a knowledge of the divine mission of Joseph Smith, and that the Church of Jesus Christ of Latter-day Saints is the kingdom that the Prophet Daniel said would be set up, no more to be thrown down for ever, and that God has called Joseph Smith to be the instrument in His hands to set it up. . . .

God is for us, who can be against us? None successfully. . . . The signs follow the baptized believer, as Jesus said they should. . . .

And now, my beloved readers, both in and out of the Church of Jesus Christ of Latter-day Saints, you have the testimony of a boy who has been cradled in "Mormonism," and has proved it for himself. I know that we have the faith of the ancient Saints in this Church. This is the testimony that I wish to leave in this country, before returning to my home in the mountains. And now farewell, God bless all honest men and women on the earth, especially the household of faith, and gather them to Zion in His own due time is my prayer, in the name of Jesus. Amen.

OLIVER G. WORKMAN.

COMMON SENSE V. MORMONISM.

(From the "Western Standard.")

Upon no subject known among mankind at the present time, are men more at fault than that of "Mormonism." It is something so diverse from all the systems known in their midst, that it is beyond their grasp or comprehension. Numerous have been the prophecies uttered by men of far-seeing and penetrating minds, whose judgment on other matters was perfectly reliable, that "Mormonism" must fall. Repeatedly has the time been set, and the circumstances been pointed out which should produce the dissolution of the "Mormon" community, and, consequently, the abasement of "Mormonism;" but that time has arrived, those circumstances have transpired, and "Mormonism" still lives, still progresses and triumphs, the wonder and admiration of the age. The rules by which men judge of the success or prostration of other parties and systems, utterly fail when applied to the "Mormons" and "Mormonism." Circumstances that would have produced the disruptureand completeoverthrow of the sects they are conversant with, have been the means of strongly uniting and more firmly establishing the power of this wonderful people and system. Yet men have not learned from this experience how futile it is for them to attempt to describe the operations or future destiny of "Mormonism," by the rules which may be applicable to other systems; they still predict as sanguinely as ever, that under such and such circumstances, or that at such a time, "Mormonism" will explode and cease to be known as a system. The future will abundantly reveal, however, as the past has already done, that they are not in possession of the principles by which they can correctly foretell the future fate of this system or its followers.

Since its first inception among men, since the day of its first proclamation on earth until the present, a step has not been taken, a struggle endured or a difficulty surmounted that has not been eagerly watched, and prediction after prediction hazarded on the result. But, contrary to the expectations of those who uttered them, obstacles instead of retarding its progress, have been the means of accelerating it—struggles have ever terminated in triumphs, and when it seemed that it must sink, crushed and overwhelmed to the earth, it has arisen in greater strength, energy and unity than it seemed to possess prior to the commencement of the trial. So often have men been deceived in their predictions regarding it, that it has been a cause of wonder to us how

they can, after so many signal failures, still attempt by their own judgment alone, to foretell its future fate. If what men are pleased to term "man's common sense" had been infallible, then "Mormonism," instead of being a living, active and progressive principle in their midst, would have been blown to the four winds and been only known to the reader of history.

The "common sense" of men convinced them, that when proselytes of "Mormonism" gathered together in Kirtland, Ohio, they would soon become so disgusted with "Mormonism" and Joseph Smith's ignorance and incapacity that they would soon desert both it and him. Their "common sense" also taught them that the settlement in Jackson county, Missouri, would result similarly. It is needless to say that their "common sense" misled them in both these instances, and that instead of these effects following the gathering together of the "Mormon" proselytes, precisely the contrary effects followed—instead of the proselytes finding out the errors of "Mormonism" and the incapacity of Joseph Smith, they became more "blindly" convinced that it had no errors, and that he was eminently capable of performing all that he attempted. The gathering being successful, and not resulting as they anticipated, and Joseph Smith possessing more knowledge and talent than they wanted to give him credit for, their "common sense" immediately taught them that he, his coadjutors, and their whole community, were very dangerous men, and something must be done or they would effect a coalition with the Indians on the western frontiers and establish an independent government. Here their "common sense" again stepped in to their rescue, and suggested that as the "Mormons" could not be disturbed lawfully or constitutionally, the exigency of the case demanded extraordinary measures, and, therefore, "common sense" would dictate the expulsion and dispersion of the "Mormons" "peaceably if you can, forcibly if you must" as the only means of preventing the growth and development of this horrid system. These suggestions of "common sense" were acted upon again, again, and again; and though men repeatedly proved that their "common sense" and judgment when applied to "Mormonism" were entirely unreliable, they still persisted in following their counsels, being deluded into the belief that it was a dangerous system and that to arrest its progress the measures they suggested must be adopted.

Thus, following this Jack-o'-the-Lantern, misnamed "common sense," they adopted the most high-handed, illegal, and extraordinary measures, as the means best calculated to bring about the desired consummation—the annihilation of "Mormonism"—driving us from Missouri into the adjacent State of Illinois in the depth of a most severe and inclement western winter; and, after the remnants were again collected, and a beautiful city erected by their indefatigable industry on one of the most unhealthy sites in that State, basely and with fiendish violence murdering our leaders and best men, harrassing and treating us with the greatest inhumanity, and finally, as a dernier resort—after we had redeemed the land to a great extent, at the expense of many valuable lives, from the miasma and sickness for which it had been noted—compelling us by threats of cruel violence to again leave our homes, our holy temple, and haunts rendered exquisitely dear to us by loving associations and the toil and suffering of years, and go forth in the wilderness among savage and predatory tribes of Indians—"common sense" callousing their hearts and dictating to them as a thing of necessity, that all who bore the hated name of "Mormon" should go, or, if staying, renounce their religion!

Still viewing these proceedings in a "common sense" light, they imagined that their troubles with "Mormonism" were ended; it certainly could not be expected that it would outlive this last blow. Once in the wilderness, far away from outside influences, if they would be lucky enough to escape extermination by the red men of the west, or the power of fell disease engendered by the sufferings and exposure they had endured, or the hand of the demon famine, they would undoubtedly quarrel among themselves—licentiousness and disorder would be indulged in—the leaders would be oppressive and arbitrary, and, not understanding the principles of government, would fall into disrepute, and the result would be that, like the famous Kilkenny cats, they would eat themselves up. But, lo! how great the disappointment! Wonder of wonders! "Mormonism" escapes all these evils! "Mormonism" still lives! is

still triumphant! "Common sense" and "common judgment" have once more failed in their predictions. The "Mormons" are safely esconced amid the mountains in the centre of the continent. From the occupation of a city and portion of a county or counties they have so increased that a Territory is necessary to contain them.

Not in the least discouraged, however, by these repeated disappointments, men's faith in "common sense" and in the reliability of their judgment, was not shaken. The "Mormons" believed in polygamy, and had done so for years, "common sense" possessed enough of the spirit of prophecy to predict, that when that principle became known the downfall of "Mormonism" must be inevitable. If it should leak out, all earth and hell would array themselves against it. But strange to tell, the "Mormons" themselves proclaimed their belief in the principle. From the press and the platform, they fearlessly and unhesitatingly declared the principle as a portion of their belief and as of divine origin. The "common sense" and judgment of men were astounded at such recklessness; such individuals, however, were comforted with the reflection that the "Mormons" had taken a long stride towards their own ruin, and that the termination of the "delusion" was nigh at hand. Yet on this point also the "common sense" of the day was doomed to be disappointed. The proclamation of polygamy to the world as a portion of our belief, though so opposed to the dictates of "common sense," has had precisely the effect that the "Mormon" leaders knew that it would have; and instead of the judgment of men being sustained in witnessing the overthrow and dissolution of this system in consequence of the belief and practice of this doctrine, their judgment has been, and will hereafter more fully be proved, fallacious, by the evidence of its continued growth, prosperity and increase of unity.

The deficiency of crops, and consequent hard times during the past seasons in the valleys of Utah, have afforded excellent grounds for "common sense" and "far-seeing judgment" to re-affirm their assertions regarding the future fate of the "Mormons" and "Mormonism;" and the presses of California have in many instances exulted in the hope that at this time, at least, they would not be wrong. But the first summer and winter have passed, and another summer been entered upon, and concluded at the last accounts, and yet the "Mormons" quietly pursue the even tenor of their way—are still peaceful, united and regardful of all their obligations to God their Father, and their neighbours, and are no more doubtful of their success and eventual triumph over every opposing obstacle, than they were years ago when their barns and granaries were overflowing with the products of earth.

When will men be disposed to acknowledge that they cannot comprehend "Mormonism," and that their ideas in regard to it have heretofore been entirely unreliable? There is evidence enough before the world to convince them, were they disposed to receive it, that it is of divine origin, and nothing but an Almighty arm could have protected, preserved, and upheld it amid the many trials through which it has passed. Every feature in its wonderful and diversified history bears the impress of divinity—every deliverance and triumph has been accomplished by nothing less than supreme power, and, therefore, men in attempting to foretel from the appearance it may wear, or the circumstances that surround it, what its fate will be, fall far short of the truth; they do not see nor calculate upon the power of that hidden arm that is ever impelling it onward and upward, over every intervening obstacle, to the accomplishment of its high and glorious destiny.

Whether the "Mormons" are broken up and wander houseless and homeless amid untrodden deserts—whether more than decimated by disease and under the heart-rending necessity of burying their loved ones by the way-side without stock or stone to mark their last resting place—whether in foreign and distant lands, toiling with every energy of mind and body proclaiming the glad tidings of salvation without the consolation of gaining a convert—or comfortably situated in a goodly land where disease is comparatively unknown, and death but rarely seen, and surrounded by all those who endear us to earth—or in a land where thousands hear their message, receive and obey it, and treat them almost as angels sent for their deliverance—"Mormonism" is still true, and its triumph and final victory is as sure as that the Lord lives, for His mouth has spoken it. We thank God for this

certainty and knowledge, as all the anxiety that we might naturally have for the success of the system with which we might be identified is removed, and our only anxiety is for ourselves, that we may keep straight and maintain our connexion with it, for then we know that all will be right.

If men would profit by the experience afforded them in the history of this system and people, they would at once perceive that when God sets His hand to accomplish a work He sets at naught all human schemes and calculations, and men's "common sense" and judgment avail them but little in deciding upon or predicting its fate; for when His word goes forth, as it has done in regard to what men term "Mormonism" through the mouths of both ancient and modern Prophets, prosperity or adversity, the smiles of the world or its frowns, the martyrdom of His servants or their deliverance, all tend alike to bring about His designs and fulfil His purposes.

VARIETIES.

KINDNESS.—Would it not please you to pick up strings of pearls, drops of gold, diamonds and precious stones, as you pass along the street? It would make you feel happy for a month to come. Such happiness you give to others. How, do you ask? By dropping sweet words, kind remarks, and pleasant smiles as you pass along. These are true pearls and precious stones, which can never be lost, of which none can deprive you. Speak to that orphan child, see the diamonds drop from her cheeks. Take the hand of that friendless boy, bright pearls flash in his eyes. Smile on the sad and dejected, a joy suffuses his cheek more brilliant than the precious stones. By the way side, 'mid the city's din, and at the fire side of the poor, drop words and smiles to cheer and bless. You will feel happier when resting upon your pillow, at the close of the day, than if you picked a score of perishing diamonds. The latter fade and crumble in time; the former grow brighter with age, and produce happy reflections for ever.

WHAT IS IT TO BE POLITE.—Politeness is a trait which every body admires, and which confers upon its possessor a charm that does much to pave the way of life with success. But it is very much misunderstood. Politeness does not consist in wearing a white silk glove, and in gracefully lifting your hat as you meet an acquaintance—it does not consist in artificial smiles, and flattering speech, but in sincere and honest desires to promote the happiness of those around you; in the readiness to sacrifice your own ease and comfort to add to the enjoyment of others. The man who lays aside all selfishness in regard to the happiness of others, who is ever ready to confer favours, who speaks in the language of kindness and conciliation, and who studies to manifest those little attentions which gratify the heart, is a polite man, though he may wear a home-spun coat, and make a very ungraceful bow. And many a fashionable, who dresses genteelly, and enters the most crowded apartments with assurance and ease, is a perfect compound of rudeness and incivility. He who has a heart flowing with kindness and good-will towards his fellow-men, and who is guided in the exercise of these feelings by good common sense, is the truly polite man—and he alone.

CURIOUS HISTORY OF FRUITS.—*The Nut.*—The walnut was originally in England called the Gaulnut, having been introduced from France. Herbalists used to consider the walnut efficacious in diseases of the head, because it bore what they called the *signatures* of the head (*i. e.*, a fancied resemblance,) the outer green skin representing the pericranium; the shell within, the skull; and the kernel, the brain. Towards the close of the sixteenth century walnuts were found more effective than cannon balls. The town of Amiens was besieged by the Spaniards, who were then in arms to oppose the accession of Henri Quatre to the throne of France. A small number of Spanish soldiers, disguised as French peasants, with a cart laden with sacks of walnuts, came to the gate and asked permission to sell their walnuts. On the gate being opened for them, one of the sacks, which was purposely left untied, fell (as designed) from the cart, and the French guard, busying themselves in picking up the scattered walnuts, were attacked by the disguised soldiers; then a party of Spaniards, who were at hand in ambush, rushed forward, surprised and took the town.

ATMOSPHERIC IMPURITY AND DISEASE.—Those warm climates in which consumption is really less frequent than in cold, derive the comparative immunity simply from the people being forced by the great heat to live more in an unpolluted atmosphere. It is not

sending people to warm climates that always cures consumption, it is sending them to pure air. To confine consumptive persons to close, heated apartments, is but to hasten the ravages of their disease. On the contrary, they should live as much as possible in the open air. It is illusory to think of curing the consumptive by means of food or even medicine, without the amplest access to the free, fresh air. An ounce of oxygen is worth tuns of fish oil or iodine, or any amount of respirators.

LEAP YEAR.—When Julius Cæsar, that old Roman filibuster, of whom you may have heard, undertook to reform the computation of time, he ordained the year should consist of 365 days, except every fourth year, which should consist of 366 days—the additional day to be reckoned by twice counting the 24th of February, which was the *sixth* calend of March. Hence the name from the Latin words *bis*, twice, and *sextitis*, sixth. The calends, (whence our calendar), or first day of the month, were reckoned backward to the *indes*, thus: the first day of March was the first calend; the 28th of February was the 2nd calend of March, February 27th the 3rd, and so on. The Julian year, which by this rule was reckoned at 365 days and 6 hours, was found not to be accurate, but to exceed the length of the solar year by 11 minutes, which error would in 131 years amount to an entire day. It was therefore corrected by Pope Gregory, in 1582, who retrenched 11 days from the Julian computation—being its excess of gain over solar time. Out of this correction has grown the distinction between old style and new style. The Gregorian or new style was introduced into Germany in 1770, and by act of parliament into England 1752—just one hundred years ago—the 2nd day of September, O. S., of that year being reckoned as the 14th N. S., under the Gregorian system. Although the name bissextile is retained with its obsolete import, we intercalate the 29th of February every fourth year for leap year, and for still greater accuracy make only one leap year out of every four even centenary years, that is, the year 1700 and 1800 were not leap years; nor will A. D. 1900 be reckoned as one; but the year 2000 will be bissextile. And that's the way leap year came to be an "institution."

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31, 1856.

CONFERENCE.	AGENT.	AMOUNT.
London	William Budge	£895 13 7½
Birmingham	B. W. Brindle	430 14 0
West Glamorganshire	John Davies	160 14 8½
East Glamorganshire	Thos. Stephens	155 19 4
Manchester	Edward Oliver	153 6 4
Warwickshire	Henry Brown	153 5 7
Sheffield	Wm. Brownlow	152 5 1
Norwich	James Woods	142 16 2½
Bradford	William Shiers	141 10 10½
Glasgow	John Hunter	135 8 9
Herefordshire	Thomas Roberts	120 5 4½
Liverpool	W. H. Perkes	113 13 4
Cheltenham	Thomas Clarke	111 4 11½
Lincolnshire	Richard Harper	107 10 8½
Edinburgh	P. Q. McComie	106 6 9
Reading	John Hyde	104 2 2½
Nottinghamshire	Josiah Holmes	103 13 10
Bedfordshire	Joseph Flitton	97 10 1
South	Simon Irwin	91 13 9½
Derbyshire	Thomas Parkes	89 6 6½
Staffordshire	Charles C. Shaw	85 7 7½
Hull	S. Pickering	83 18 6
Newcastle-on-Tyne	J. D. Wilson	80 14 7
Leicestershire	John Mellor	77 5 2
Wiltshire	William Norris	76 16 3
Southampton	James Rogers	74 14 0½
Durham	William B. Child.	74 3 10
Monmouthshire	Michael Vaughan	73 11 0
Cambridgeshire	W. C. Gregg	70 16 1
Kilmarnock	John Aird	70 7 3
Worcestershire	George Sparkes.	54 2 9½
Lands End	John Kessell	49 17 9½
Belfast	James McGhie	48 4 6
Shropshire	David James	47 18 0
[illegible]	T. H. Rutledge	47 14 10½
Carried forward		£4582 13 5

CONFERENCE.	AGENT.	AMOUNT.
Brought forward		£4582 13 5
Dundee	J. L. Chalmers	42 13 11
Preston	John Holsall	37 13 3
Dorsetshire	Benjamin Elliot	31 5 7
Brecknockshire	John D. Jones	25 4 7½
Late Herefordshire	John Preece	24 17 9
Channel Islands	Caleb World	23 9 9½
Carlisle	William Smith	23 5 5
Llanelly	Charles Harman	21 5 10½
Pembrokeshire	Edward D. Miles	15 2 8½
Flintshire	David John	10 9 6
Dyffryn Conwy	William Ajax	9 18 9
Caermarthenshire	William Jones	9 3 6½
Denbighshire	Griffith Roberts	7 19 9½
BRANCH.		
Derry	Hugh Sheppard	6 15 7
MISSION.		
Australian	Aug. Farnham	232 16 1
Swiss and Italian	John L. Smith	148 6 6
Sandwich Islands	P. B. Lewis	78 12 5½
Cape of Good Hope	Richard Provis	73 18 3
French	G. D. Keaton	68 18 10½
Bombay	A. M. Musser	20 15 8½
East India	J. P. Melk	10 12 6
Malta		5 7 2
Isaac Whiteley		1 0 4
J. W. McLellan		0 17 9
F. Merryweather		0 17 3
Frederick Mackay		0 5 3
(Errors excepted.)		£5514 7 2½